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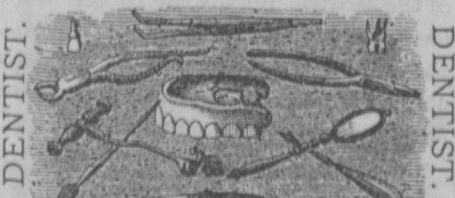
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# The Deaf-Mutes' Journal.

"There are more men ennobled by reading than by nature."—CICERO.

VOLUME VII.

MEXICO, N. Y., THURSDAY, JANUARY 3, 1877.

NUMBER 1.

## POETRY.

### MAN.

How poor, how rich, how abject, how august,  
How commonplace, how wonderful, is man!  
How passing wonder He who made him such!  
Who centred in our make such extremes,  
From different natures marvelously mixed,  
Connection exquisite of distant worlds!  
Distinguished link in being's endless chain!  
Midway from nothing to the Deity!  
A beam ethereal, sullied, and absorpt!  
Though sullied and dishonored, still divine!  
Dim miniature of greatness absolute!  
A heir of glory! a frail child of dust!  
Helpless immortal! insect infinite!  
A worm! a god!—I tremble at myself,  
And in myself am lost. At home, a stranger,  
Thought wanders up and down, surprised, agast,  
And wondering at her own. How reason reels!  
Oh, what a miracle to man is man!  
Triumphantly distressed! What joy! What dread!  
Altogether transported and alarmed!  
What can preserve my life? or what destroy?  
An angel's arm can't snatch me from the grave;  
Legions of angels can't confine me there.

DR. EDWARD YOUNG.

## TWENTY-FIFTH ANNIVERSARY SERMON OF ST. ANN'S CHURCH, NEW YORK.

THE SERMON PREACHED AT THE TWENTY-  
FIFTH ANNIVERSARY OF ST. ANN'S CHURCH  
FOR DEAF-MUTES BY THE REV. THOMAS  
GALLAUDET, D. D., OCT. 7, 1877.

St. Matthew—XIII 31, 32. "The  
Kingdom of Heaven is like to a grain of  
mustard seed which a man took and  
sowed in his field; which is indeed the  
least of all seeds; but when it is grown,  
it is the greatest among herbs and be  
cometh a tree, so that the birds of the  
air come and lodge in the branches  
thereof."

In this brief parable of our Lord, re  
ferring to the small beginning and ex  
traordinary growth of the mustard tree  
of Palestine, He proclaimed one of the  
principles which should characterize his  
kingdom.

After fulfilling His Father's will in  
the scenes of the Crucifixion; the Res  
urrection, the Forty Days and the As  
cension, He established this kingdom  
on the Day of Pentecost. The Holy  
Ghost, proceeding from the Father  
and the Son, descended upon the twelve  
Apostles, bringing to their minds the  
directions of their Master. As we read  
St. Luke's graphic account of their  
acts upon that eventful day, we think  
at once of the sowing of the mustard  
seed. And as we followed the history  
of the Christian Church, the kingdom  
not of this world, we see evidences of  
that remarkable growth towards the  
maturity, not yet reached, to which our  
Saviour referred in the parable. We  
find also that the principle of extraor  
dinary developments from what the  
world would call feeble beginnings,  
has been exemplified in all the perma  
nent sub-divisions of work which from  
time to time have been interwoven in  
to the Church's organic life.

It is our privilege to-day, my dear  
brethren, to offer with humility and  
gratitude another illustration of the  
principle. As St. Ann's Church has  
been so intimately connected with  
deaf-mutes, we very naturally take  
them into account in our general views  
on an occasion like this, especially as  
we find that all efforts for their wel  
fare have begun in the planting of very  
small mustard seeds. Passing by the  
rise and progress of the education of  
deaf-mutes in foreign countries, we will  
confine ourselves for a few minutes to  
what has been done for those of our  
own land.

Sixty-two years ago little Alice Cog  
swell won the love of the good people  
of Hartford, Connecticut. Disease  
had destroyed her hearing in early life  
so that she was regarded with pecu  
liarly tender feelings. Everything was  
done which the ingenuity of friends  
could suggest, to give her the knowl  
edge which was flowing into the minds  
of her hearing and speaking compan  
ions, but in vain. The dark shadows  
of ignorance were falling upon her  
naturally bright and beautiful face, be  
cause the spoken words could not  
burst the sealed portals of her ears  
and influence her inner life. My be  
loved father, now at rest in Paradise,  
was the first to undertake some sys  
tematic methods to reach her mind  
through the eye. But he found that  
he needed the wisdom which experi  
ence had brought to the teachers of  
deaf-mutes in Europe. Providence at  
length guided him to the Royal Insti  
tution at Paris, whose principal, Sicard,

was the successor of its founder, De  
L'Epée. Having acquired the method  
of teaching deaf-mutes my father re  
turned to Hartford, bringing with him  
as an associate, Mr. Laurent Clerc, one  
of Sicard's best deaf-mute teachers.  
Due preparations having been made,  
my father opened the first institution  
for deaf-mutes in this country, in Hart  
ford, on the 17th of April, 1817, with  
Alice Cogswell as his first pupil. The  
first class was small, though composed  
of some who afterwards became repre  
sentative persons in the silent commu  
nity. One of these was my mother.  
The quarters of the new institution  
were limited and furnished on a mod  
est and economical scale. 'Midst warm  
and sympathetic hearts and moistened  
eyes the grain of mustard seed was  
planted. The Christian education of  
deaf-mutes was begun, and now there  
are nearly 50 institutions in our coun  
try, imparting light and knowledge to  
thousands of our children and young  
men and maidens, who, without them,  
would be passing through this earth  
ly pilgrimage in a sad and pitiable  
condition. Surely the tree shows signs  
of a vigorous life and growth. Verily,  
in its branches are resting many birds  
who would otherwise be flitting up and  
down in dark places vainly trying to  
find the healthful food which their na  
tures craved.

In the development of this life and  
growth under the Divine blessing and  
in accordance with the prophecy of the  
God-man, there have appeared, from  
time to time, men who have caught the  
spirit of their gracious Master, and  
tried to the utmost of their ability to  
speak the word "Ephphatha" to the  
mental ears of the children of silence  
clustering about them. The names of  
some of those who have been gathered  
to their fathers are Gallaudet, Clerc,  
Peet, Weld, Hubbell, Hutton, Cary,  
Rae, Stone, Jacobs, Tyler, Brown, Of  
ficer and Morris. These and others,  
besides esteemed men who are still  
pilgrims and sojourners here, and of  
whom the oldest is Rev. W. W. Turn  
er of Hartford, are looked upon by  
thousands of deaf-mutes as the leaders  
who have guided them from Egypt to  
wards the promised land. Such men  
have fostered the life which will yet  
bloom perennially in the City of God.

In September, 1843, I was provi  
dentally led to an official connection  
with the life and growth to which I  
have thus briefly referred, though I  
had long been mindful of it through  
the tender associations of family ties.  
I became one of the professors of the  
New York Institution for Deaf-Mutes,  
and continued my connection with it  
till the 1st of Oct., 1858—fifteen years.

On the 15th of July, 1845, God gave  
me for my wife a graduate of this in  
stitution, and thus bound me more  
closely to the people among whom He  
was fitting me to extend the kingdom  
of His dearly beloved Son. The peri  
od was drawing nigh for special effort  
to develop and strengthen among the  
adult deaf-mutes, the life which had  
begun in their school days. A decid  
ed step towards this new phase of work  
was taken in June, 1850. Then in old  
St. Stephen's Church, at the corner of  
Broome and Christie streets, the Rev.  
Joseph H. Price, D. D., being Rector,  
I was ordained a Deacon by the Rt.  
Rev. Bishop Wittingham. I was at  
that time just 28 years of age. The fol  
lowing September I commenced a Bi  
ble class for deaf-mutes in the vestry  
room of St. Stephen's Church. It was  
intended for those who had graduated  
at various institutions, and settled  
down in this city to support themselves  
and their families.

The class was so small at first that,  
under the figure of the text, we could  
say we were sowing the mustard seed.  
But the growth came so rapidly that  
we were compelled to remove to No.  
59 Bond street where we remained for  
several years. We met on Thursday  
evenings. On Sundays it was my  
privilege to assist the Rev. Dr. Price  
in the services at St. Stephen's Church,  
though occasionally having to officiate,  
in my turn, at the Chapel of the New  
York Institution. I spent much of my  
leisure time during the week in visit  
ing my deaf-mute friends at their  
homes or work-shops, and was instru  
mental in leading quite a number to  
Baptism, Confirmation and the Holy

Communion in St. Stephen's Church.  
In July, 1851, at Grace Church,  
Brooklyn Heights, I was ordained a  
priest by the Rt. Rev. Bishop De Lancey,  
and for some time after that event I  
assisted the Rev. Dr. Carter, on Sun  
days, in St. Ann's Church and St. Paul's  
Chapel, Morrisania. Early in the spring  
of 1852, various circumstances led me  
to think that there should be one  
church in the city of New York hav  
ing a special mission to deaf-mutes.  
The thought gained strength and shape  
at the bedside of Cornelia A. Lathrop,  
one of the most gentle and lovely of  
my deaf-mute friends. Having been  
stricken with consumption while a pu  
pil at the institution, she had gone  
to her home in the city for the com  
forting care which only a mother knows  
how to give. I visited her often, and  
gave her the Holy Communion several  
times. Bye and bye the angels came  
to bear her departing spirit to Para  
dise. At the unusually touching fu  
neral service, I resolved, with God's  
help, to try and found a new church  
which should promote the temporal  
and spiritual welfare of the deaf-mute  
residents of this city and vicinity. I  
consulted with the Bishop and Clergy  
and with a few personal friends, some  
of the latter being very near and dear  
to me. The idea of associating deaf  
mutes with those possessed of all their  
faculties, in one parish, was so novel  
that quite a number pronounced the  
plan impracticable. Others, however,  
seemed to enter into my beau-ideal as  
a reasonable venture of faith, and kind  
ly encouraged me to make a begin  
ning.

We engaged the small chapel of the  
New York University, on Washington  
Square, the rent of \$300 a year, having  
been kindly provided by the vestry of  
Trinity Church, and on the first Sun  
day of October, 1852, began our parish  
life. Under the influence of deep emo  
tions, I conducted the opening service  
for the little company of hearing and  
speaking persons who gathered about  
me, and the afternoon for my deaf-mute  
friends, most of whom had been mem  
bers of the Bible class to which I have  
referred, and some of whom had be  
come communicants of St. Stephen's  
Church. With the consent of the Rec  
tor these were transferred to my pas  
toral care. In thus founding St. Ann's  
Church for Deaf-mutes, I had the ap  
proval of the Rt. Rev. Bishop Wain  
wright and the majority of the rectors  
of the parishes in the city of New York.  
As you have listened to this plain and  
simple narrative of facts, you have  
thought that the mustard seed was  
once more planted, and as we contem  
plate the results on the 25th anniver  
sary, we surely have reason to offer  
devout thanks to God for the life and  
growth with which he has blessed the  
slowly maturing tree.

It was no easy matter to find a name  
for the infant parish. The usual names  
had been already taken by existing  
parishes. We desired a short one so  
that we could gracefully add to it the  
expression *for Deaf-mutes*. We at  
length fixed upon St. Ann's, thinking  
that the corporate name of "St. Ann's  
Church for Deaf-mutes" would sound  
pleasantly, and supposing we had a  
Scripture title, Ann being a contrac  
tion for Anna, the prophetess. We  
afterwards learned that the early  
Church had commemorated the mother  
of the Virgin Mary under the title of  
St. Ann, and were quite content with  
that view of the subject, especially as  
the original meaning of the word *Ann*  
is a "gracious giver." With free seats  
and gracious offerings at the very be  
ginning of our parish life, we trusted  
that St. Ann's Church would prove to  
be the gracious giver of spiritual bless  
ings to all sorts and conditions of  
men. We have not been disappointed  
for during the past twenty-five years,  
this parish has ministered to the peo  
ple of almost every race and color, to  
deaf-mutes, to the blind and those suf  
fering from other physical deprivations,  
to the rich and to those in moderate  
circumstances, as well as to the poor.  
With our chapel, which has formed a  
part of our parish life for several  
years, it is my conviction that, in pro  
portion to our means, we have been  
specially blessed in our ministrations  
among the poor and afflicted. Let us  
then feel quite satisfied with our name  
and its meaning.

We began our parish life with a  
plain Baptismal bowl, and without a  
Communion-set. For some time we  
were kindly permitted by Rev. Dr.  
Eaton, Rector of St. Clement's Church,  
to use its sacred vessels, and we cele  
brated the Holy Communion on the  
third Sunday of the month. From  
the beginning the deaf-mute commu  
nicants and others have been associated  
in this solemn service.

At the Sunday morning services we  
had a choir of volunteers under the  
direction of the organist, my brother,  
Mr. William L. Gallaudet. For the  
services which he rendered during ten  
years and upwards, he should ever be  
remembered as one of our earliest and  
most sincere friends.

On Thursday evening, March 3d,  
1853, a public meeting for our help  
and encouragement was held in our  
place of worship. The Rt. Rev. Bish  
op Wainwright presided. I submitted  
a statement in relation to our un  
dertaking, setting forth the great nec  
essity of extending pastoral care to the  
deaf-mute residents of our city. Sev  
eral addresses were made and the fol  
lowing gentlemen appointed a com  
mittee to solicit donations for the  
building fund of the proposed Church,  
viz:

Rt. Rev. Bishop Wainwright, Gen.  
J. Watson Webb, Mr. Robert Gracie,  
Rev. Benjamin I. Haight, D. D., Mr.  
Augustin Averill, Treasurer, Rev. G. T.  
Bedell, D. D., Gen. Prosper M. Wet  
more, Mr. Cyrus Curtis, Rev. B. C.  
Cutler, D. D., Mr. B. R. Wintthrop,  
Mr. Robert D. Weeks, Rev. G. Jarvis  
Geer, D. D., Rev. Francis Vinton, D.  
D., Rev. S. H. Weston, D. D., H. P.  
Peet, LL. D., Capt. Wm. A. Spencer.

Of this Committee of sixteen, nine  
have passed beyond the veil, while sev  
en are still spared to watch over our  
future life and growth. This Com  
mittee published an appeal which was  
prepared by Dr. Haight and Dr. Peet.

On Sunday afternoon, June 12th,  
1853, Bishop Wainwright confirmed  
six deaf-mutes.

On the first anniversary I reported  
3 baptisms, 3 funerals and 1 marriage  
and the beginning of a Sunday School,  
and that during the year \$70.52 had  
been given for the sick and poor; \$596.68 for current expenses (\$300.00  
being from Trinity Church), and about  
\$6,500 for the building fund. For the  
latter the venerable Bishop Kemper  
sent \$5. Mr. Augustin Averill, the  
Treasurer, succeeded in obtaining sev  
eral handsome subscriptions from the  
business men in the city. Dr. Peet  
gave an exhibition of the pupils of the  
New York Institution, the proceeds of  
which amounted to over \$700, and the  
late Mrs. E. Holbrook made the first  
donation of \$500. This was soon fol  
lowed by another one of \$500 from  
Miss Abby Loring, of Boston. In ex  
amining my first anniversary discourse,  
I find that I was led to say that the  
time would come when we should  
need a Home for Aged and Infirm  
Deaf-mutes. I also called attention  
to the fact that the institution for  
deaf-mutes being supported by legis  
lative appropriations, could not have  
any ecclesiastical organizations, and  
that St. Ann's Church was, therefore,  
called upon to labor the more earnest  
ly for the graduates, to lead them to  
be communicants in the Church of  
Christ. I showed how the Church  
which used the Book of Common  
Prayer was especially fitted to labor  
among the deaf-mutes, who after their  
education could appreciate our liturgy,  
and how in its ritual and the changing  
seasons of the grand ecclesiastical  
year, the Church had many things,  
not belonging to other religious bod  
ies, which were specially adapted for  
education through the eye. It is very  
pleasant for me to see to-day that my  
youthful forecast of the future has  
in many respects been realized.

On one of the Sundays of October,  
1853, Rev. Francis J. Clerc, D. D., a  
deputy to the General Convention  
from Missouri, assisted me at the ser  
vice for the deaf-mutes, and preached  
in the sign language. It was an in  
teresting coincidence that the sons of  
the first teachers of deaf-mutes in this  
country should be conducting a church  
service in the first Church of Christen  
dom to undertake a special mission to  
deaf-mutes.

On Wednesday evening, November  
16th, 1853, there was another public  
meeting held in our interests. The  
committee referred to above was reap  
pointed and requested to hasten the  
increase of the building fund.

On Thursday evening, December 1,  
1853, a large meeting of deaf-mutes  
was held to help on our work. Mr.  
John Carlin presided, and Mr. G. W.  
C. Gamage acted as secretary. It ap  
pointed a deaf-mute collector, who  
largely increased our building fund.

My venerable and beloved uncle,  
Rev. Dr. Cruse, began this year to  
take a lively interest in our progress.  
On the Sundays when I took my turn  
in officiating in the chapel of the in  
stitution, he kindly conducted the  
service at St. Ann's.

On Christmas day, 1853, happening  
that year on Sunday, we used for the  
first time our new Communion-set,  
consisting of five pieces of solid silver.  
It cost \$150. The money was collect  
ed by Miss Jane Ward, one of our  
most earnest friends. Our cup of joy  
was overflowing on that High Festival.  
We use the same Communion-set to  
day, with the addition of the smaller  
flagon, the gift of Robert M. Martin.

On the 11th of September, 1854,  
our parish was incorporated under  
the legal title of "The Rector, Church  
Wardens and Vestrymen of St. Ann's  
Church for Deaf-mutes in the City of  
New York." It elected me as its Rec  
tor. Our parish was received into  
union with the Convention of the Dio  
cese, October 28th, 1854, at the special  
meeting which elected the Rev. Horatio  
Potter, D. D., Bishop of the Diocese.

So we gradually grew towards sym  
metry and effectiveness.  
At the Second Anniversary, in 1854,  
I reported the statistics for the year,  
but instead of entering them here, and  
in the other notices of anniversary  
sermons, I will give the grand totals  
at the end of the twenty-five years'  
history. There were at that time only  
twenty-five communicants, sixteen of  
whom were deaf-mutes. I referred to  
the course of lectures for deaf-mutes,  
which had been continued during the  
year on Thursday evenings.

At the Third anniversary, in 1855, it  
was reported that four lots on the south  
side of Twenty-sixth street, between the  
Sixth and Seventh avenues, had been  
purchased as the future site of our  
Church and Rectory. They cost us  
altogether about \$18,000 before we  
sold them in 1859.

A reference was made to the  
Rt. Rev. Bishop Potter's first visita  
tion of the parish for confirmation;  
and to visits from the Rt. Rev. Bishop  
Fulford, of Montreal, and the Rev.  
Dr. Barnard, the latter being able to  
preach to deaf-mutes in their own  
language. It was stated that some  
efforts had been made to procure em  
ployment for the deaf-mutes needing  
it, and the Rector had been invited to  
speak of St. Ann's and its special mis  
sion in other churches, with the view  
of receiving support.

At the Fourth Anniversary, in 1857,  
I spoke particularly of the recent death  
of Mr. Stephen Hale, who had from  
the beginning of our work rendered  
valuable help in the choir. I called  
attention to the removal of the New  
York Institution for Deaf-mutes from  
its old site, corner of Fifth street  
and Fourth avenue to Washington  
Heights, in December, 1856, and said  
that there would be a greater need  
than ever for our care of deaf-mutes  
in this city. I spoke also of the re  
cent establishment of the Columbia  
Institution for Deaf-mutes in Wash  
ington, D. C., under my youngest  
brother, Mr. E. M. Gallaudet. This  
institution has had for several years a  
department called the National Deaf  
mute College, where young men from  
different parts of the country can ac  
quire a liberal education. This is the  
first and only college for deaf-mutes  
in the world.

On the 1st of November, 1857, St.  
Ann's Church removed to the lecture  
room of the New York Historical So  
ciety's new building at the south-east  
corner of Second avenue and Eleventh  
street. That year, Sunday and All  
Saint's Day coincided. In the after  
noon, the Bishop confirmed eight,  
three being deaf-mutes. There we  
began to hold regularly three services

on Sunday, the afternoon being for  
deaf-mutes, and interpretations for  
deaf-mutes being given at the evening  
service, when other clergymen were  
so kind as to preach. In our new  
place of worship the congregations  
increased, and our prospects became  
much more encouraging.

On Wednesday evening, May 19th,  
1858, a public meeting of our friends  
was held in the room where we wor  
shipped on Sundays. Rt. Rev. Bishop  
Potter presided. I proposed to re  
sign my connection with the institu  
tion, provided my support as Rector  
of St. Ann's could be assured for one  
year. The sum was fixed at \$1,400.  
I stated that I should receive \$400  
for instructing a deaf-mute young gen  
tleman in private, and desired that the  
remaining \$1,000 should be raised in  
100 subscriptions of \$10 each. Quite  
a number of persons not of our parish  
took an interest in the matter, because  
they wished me to have more time to  
attend to the increasing deaf-mute  
population of this city. Among these  
were the Rev. Dr. Eigenbrodt and  
Professor R. Ogden Doremus. The  
latter gentleman, in various other  
ways, has contributed to the success  
of this Church.

At the Sixth Anniversary, in 1858,  
I reported that the support alluded to  
above having been assured, I had left  
the institution on the 1st of October,  
and was ready for more pastoral work.  
I referred to services which I had  
held for the deaf-mutes of Buffalo, Chi  
cago, and Albany during the previous  
year.

In July, 1859, we purchased our  
present property, Eighteenth street,  
near Fifth avenue—i. e., church, recto  
ry, four lots, organ and church furni  
ture, for \$70,000. Mr. John D. Wolfe  
kindly consented to buy our site in  
Twenty-sixth street for \$18,000. We  
had \$2,000, and thus were able to  
make our first payment of \$20,000,  
leaving \$50,000 on bond and mort  
gage. Our property originally be  
longed to Christ Church. It passed  
by exchange into the hands of a Bap  
tist congregation, of whom we bought  
it. In the securing of this valuable  
property at such a reasonable price,  
important services were rendered by  
Messrs. D. H. Haight, G. R. Jackson  
and S. R. Comstock. Although we  
had assumed a debt which seemed to  
some of our friends a perfectly crush  
ing and overwhelming one, we felt  
that, with God's blessing, we had  
three elements of success which would  
prove invincible, viz., our special mis  
sion to deaf-mutes, our free seats, and  
our redemption of property which had  
once been solemnly consecrated as  
Christ Church, according to the ritual  
of the Book of Common Prayer. Our  
position to-day proves that our venture  
of faith was a reasonable one.

The necessary alterations having  
been made, we held our first services  
in this Church on the 7th of August,  
1859. The sermon of the Rector at  
the 10:30 A. M. service, giving a sketch  
of our work to that time, was published.  
At the afternoon service for deaf  
mutes, the Rev. Dr. Berrien, Rector of  
Trinity Church, preached. I inter  
preted his sermon. In the evening  
the sermon of the Rev. Dr. Tyng,  
Rector of St. George's Church, was  
also interpreted. It was a most re  
markable day in our growth towards  
the perfection of the mustard tree.

At the Seventh Anniversary, in 1859,  
we were presented by a friend, through  
the Rev. George C. Pennell, a Bible  
and books for the altar and desk. We  
still use the Bible, but have been  
obliged to replace the other books.  
The Rector reported 88 communicants,  
36 being deaf-mutes.

On the 1st of January, 1860, our  
baptismal font was presented to us by  
a lady of another parish, who, from  
peculiar circumstances, had been led  
to take a deep interest in our work  
among deaf-mutes. Those who have  
examined the font closely, have noticed  
that it bears the I. H. S. in the posi  
tions of the manual alphabet. It was  
a beautiful and timely gift, and has  
been instrumental in receiving a large  
number of men, women and children  
to membership with Christ in his mys  
tical body.

At the Eighth Anniversary, in 1860,  
the Rector reported that, in conse  
quence of his own sickness, the Rev.  
Dr. Ever had been elected his asso  
ciate in pastoral work. This faithful  
and devoted minister of Christ remain  
ed with us upwards of two years, un  
til he became Rector of Christ Church.  
He acquired a knowledge of the sign  
language, and was able to conduct ser  
vices for deaf-mutes at St. Ann's, and  
also those which had been established  
in Philadelphia and Albany.

At the Ninth Anniversary, in 1861, I  
stated that we had 263 communicants,  
46 being deaf-mutes, and also that our  
work among the deaf-mutes of other  
cities had increased.

(Continued on fourth page.)







## Correspondence.

[Although our columns are open for the publicity of the opinions of all, we do not identify ourselves with, or hold ourselves responsible for those expressed by any of our correspondents.]

Y. W. A. W. Mann at Pittsburg.

DEAR MR. RIDER:—I had the pleasure of holding a service in Pittsburg last Sunday afternoon, and of meeting my friends at its close. Bishop Kerfoot, of the Diocese of Pittsburg, was present and occupied the chancel. At his request I read in signs the following address which he had prepared beforehand specially for the occasion:

### THE BISHOP'S ADDRESS.

I desire to express to you all my welcome and my blessing, we will all unite in a joint service of prayer and praise. You will speak to your Heavenly Father in your words without sound. Our hearing brethren will speak the same words with the voice, to the same Heavenly Father. He will hear us all alike. He hears the heart. Your sign language means the same to Him that the voices of our brethren mean to one before Him, through Christ, in heart and in voice. Our brethren join their hearts to your hearts. So do we all have the same needs, of soul as well as of body. We must all, alike, pray for God's grace, that is, His free help for our souls. Our lives bring to us all the same temptations to sin, and the same hindrances in the pathway of duty. We are all sinful by our natures, and by our acts and thoughts; and we make many of our own hindrances. But God will help us even against our own sins, if we repent and ask His help. And the thought of the Judgment Day—the day of our Lord's second coming in glorious majesty—this thought ought to stir up our hearts to more sorrow for sin, and to more watchfulness. This is the meaning of this day's collection.

The Prayer Book has one special prayer for each Sunday in the year,—the Church's Christian year. This (Dec. 23d), is the last of the four Sundays in Advent,—of the four Sundays that come just before Christmas Day,—the day of our dear Saviour's first coming. And the prayer for this Sunday asks for God's plentiful grace to make us able and careful to live as we ought, in foresight of the Judgment. Let me give you that prayer:—"O Lord, raise up, we pray thee, thy power and come among us, and with great might succor us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end. Amen."

This prayer has been prayed on this Sunday among old Christians for fully 1,400 years. It has helped many a soul to find God's loving help against sin. God only can help us; and He will. Our sins "let,"—that is, "stop" us in our way to Paradise. But God's bountiful, plentiful, merciful grace will deliver us, because His Son, our dear Lord, died for us, and now lives for us; and reigns over us, and over all things for our sakes. He will conquer Satan for us, and make us victors over sin and death, by the help and comfort of His Holy Ghost. May He so bless you all; and us all; now and forever; through Christ our Lord. Amen.

Not very long after the service I was obliged to take a train for home, in order to be there in time for Christmas.

I expect to meet the General Manager of the Church Mission to Deaf-mutes in Detroit on the 15th of next month, and travel with him for ten days, at least, visiting and holding services at eight different points, the last being at Cleveland, on the 25th. This will be St. Paul's Day, the anniversary day of my ordination to the Diaconate.

I wish for you all a very enjoyable time at your social. Though I can not expect to be with you in body, yet I can be with you all in spirit.

Yours faithfully,

A. W. MANN.

23 Linden St., Cleveland, Ohio, Dec. 25, 1877.

### A Happy Time in the Young Ladies' Society.

EDITOR JOURNAL:—Last Saturday morning I left my home, Poughkeepsie, to visit my brother, who is preaching at this place. On my arrival he was surprised, but pleased to see me. I attended church with him on Sunday, and had a very pleasant time.

I was just in time to be well remembered on Christmas, and came in for a good share of presents from my friends here.

I have had the pleasure, while here, of meeting some very delightful

young ladies, whose society has made the time pass very cheerily, and made the week, indeed, a "Merry Christmas" week.

I send you a paper containing an account of a festival in which I took a very agreeable part.

I wish my paper sent to this place next week, as I would like to read the Christmas news from the deaf-mutes.

Yours sincerely,

W. H. TENDLER.

Belleville, N. J., Dec. 28, 1877.

### Prof. Job Turner on his Southern Route.

YORK, PA., Dec. 31, 1877.

MY DEAR MR. RIDER:—I have seated myself this cool morning, merely to let you know that I arrived here from Baltimore late last Saturday night, and that I conducted a service in St. John's Church yesterday afternoon, there being about twelve deaf-mutes present. The number would, no doubt, have been a little larger, but for the rain, as there are between twenty-five and thirty deaf-mutes in and around this city.

For the information of their friends I think it proper to say the names of the deaf-mutes present. They were Michael D. Bavanitz, John Lehr, Marcus C. Lanius, Mrs. Margaret S. Lanius, Benjamin Lanius, Mrs. Adeline R. Lanius, William A. Bentz, Miss Annie D. Bentz, all of York, Pa.; Jacob Sterline, of Columbia, Lancaster county Pa., and others, whose names have dropped from my memory. All of them are doing well, and are an honor to the Philadelphia Institution, where they acquired the light of knowledge. I feel glad to have made their acquaintance. I have found them all good and intelligent.

I am the guest of a nice old lady, whose husband, now at rest, was once a lawyer. I feel thankful to God that I am enjoying her hospitality very much, and that I am passing a pleasant and profitable winter, where I have already, by God's help, opened my southern mission work.

I would have given you a detailed account of my trip from Mexico, in this letter, but my time is so much occupied that I must ask you to wait till I can find it convenient to do so. No deaf-mute can form any exact idea how busy I am in my extensive southern mission work.

I go to Baltimore to-morrow afternoon.

Let me wish you all a "Happy New Year." Yours most sincerely,

JOHN TURNER.

### A CHRISTMAS TREE AND SOCIAL GATHERING IN BOSTON.

EDITOR JOURNAL:—I wish to write a little article which may interest your readers.

As it was known that a Christmas tree and social gathering was to take place with the Boston Deaf-mute Society, in Boylston Hall, on the evening of Christmas Day, over eighty deaf-mutes of Boston and vicinity, which exceeded their anticipations in number, assembled at the Hall, and warmly wished each other a Merry Christmas. It was a noticeable fact that the audience was composed more of the fair sex than the sterner sex, and the soft sex appeared to grow more or less pretty in their looks than ever. At nine o'clock the audience sat around the Christmas tree, which presented a beautiful sight, and was heavily laden with many nice things consisting of jewelry, books, pictures and many other articles too numerous to mention. The presents were distributed among the audience, to their delight, according to the names written on them.

After the distribution they went to an adjoining room where an abundant and excellent collation was partaken of. They then returned to the hall to spend the rest of the evening in various games as best they could, till late in the night, when they went home fully satisfied. The Christmas gathering was a very successful and enjoyable affair.

Much credit was due to Mrs. Wm. Lynde, a popular and motherly matron, who alone conceived the idea, and got up the successful Christmas gathering. On motion of Mr. Geo. A. Holmes, it was unanimously voted that thanks be tendered to Mrs. Lynde, which she gracefully accepted. The audience applauded her loud enough to shake the hall.

I must not close without saying that Mr. Orlando A. Smith, of Boston, and Miss Elizabeth Martes, of Cambridge, who were united in marriage on the 24th inst., honored the audience by personal attendance. The guests congratulated them upon their happy marriage.

SPECTATOR.

Boston, Mass., Dec. 26, 1877.

—W. H. Witherol, wholesale millinery and fancy goods merchant, Chicago, has failed.

## NEW YORK INSTITUTION NOTES.

### PANTOMIME—CHRISTMAS.

It has long been a vexed question to many of the fair sex whether an old maid is happier than a married woman. No doubt many a poor care-taken wife has sighed for the pleasures of single blessedness, and, on the other hand, quite as many lonely spinsters have cast their eyes wistfully over their neighbor's fence at the marriage lot. To all resolute young maids, it will be interesting to know that this point has been settled at last; for on Saturday, Dec. 14th, the Fanwood Literary Association took it up for discussion. Both sides of the question were thoroughly aired, and it was very amusing as well as interesting to see several of the grown up folks, who were suspected of being "spoony" on the girls, stand up stoutly for single blessedness. It is likely, though, that they took care not to speak too strongly, and, perhaps, they comforted themselves with the thought that "saying is not doing." At any rate the association, by an overwhelming majority, decided that a married woman is the happiest. It was remarkable how few of the girls voted. Most of them we have no doubt thought marriage preferable, but, woman-like, were too shy to say so. Four or five supported old maids, and three or four brave, sensible girls voted for married women.

Thursday evening, the 20th, the much-talked-of pantomime entertainment came off. I believe I have already stated the name of the play to be "The Enchanted Barrel, or the Lover's Stratagem." The characters were as follows: Clown, W. G. Jones; Harlequin, H. D. Reaves; Columbine, Kate Shute; Pantaloon, Martin Brown; Fairy Queen, Miss Jennie Boughton; African, Nye Brown; Dandy, E. H. Currier.

The scene opened in a country village. A well-off and stingy, old Curmudgeon owned a cooper shop in a country town. He had a lovely daughter of marriageable age, and all the marriageable young men around, from the journeyman cooper to the moneyed swell were after her. And she had already lost her heart to a handsome young cooper who worked in her father's shop. One day when the old man was thought to be off somewhere, this favored swain, whom we will call Dennis, stole into the house and asked his girl to take a boat ride. She consents, and just as they are starting, the old man is brought upon the scene by clown, who is also a cooper. The old man sends Dennis to work and Catherine to her ironing. Then rich dandy comes in, is introduced to the lady, who does not appear very cordial. He brings a beautiful bouquet for her, and in kneeling puts it on the floor. Clown sees it and substitutes a cabbage. Dandy offers it to Catherine, who throws it in his face. The coopers at work. Old man writing. The coopers quarrel, old man sets them to work again, then clown raps old man on the head by mistake, and gets severely shaken for it. Dandy comes to see old man, who orders dinner. Clown brings it in, and, stumbling, drops tray and all on the floor. The old man whistles him round and he picks up the litter and goes for some more, brings it in and spreads table. Dandy and old man sit down on the floor, by mistake, through the clown's blunders. He gets whaled again and they sit down. Clown is sent for coffee, brings pot in very hot, and spills some on old man, who makes a fuss. The pot gets cool, but its bottom is too sooty for the table cloth, and the old man has him clean it. He cleans it on the dandy's handkerchief, when they are looking the other way.

I will not attempt to describe so particularly any further, for words would fail to give a correct idea of it. The lover, Dennis, in despair, and was dying with a broken heart. Then a good fairy came to him, roused him and promised that he would win his lady's love, and gave him a magic wand. With the help of this wand in a variety of amusing adventures, he at last obtained his bride, with the assistance of the fairy, just on the eve of her marriage to the swell.

The pantomime was a splendid success from a money point of view, the profits running up into the hundreds. It was given under the management of the Fanwood Literary Association, through a committee consisting of Messrs. Lloyd, W. G. Jones and Fox, with the president. Mr. Jones had charge of the play, and Mr. Lloyd of the financial part, and you may be sure that both are not ashamed of the showing they made.

We shall have another pantomime in the course of a month or so, the title of which is rumored to be "Ravel, or the Enchanted Sword." Ah! it is

like a glimpse of the old times to see the pantomime again.

On Friday, Dec. 21st, the Christmas Holidays began, and more than half of the pupils went home to meet Santa Claus and the new year. One half of the teachers went also, so that the great room looks rather bare and lonesome from the scanty number of inmates.

Saturday evening, who should drop in but Mr. Bernard Clark, one of the prize graduates of the class of '75, who is now foreman of the Scranton Daily Times, of Scranton, Pa. We had not seen him for more than a year, and were proportionately gratified. There is something touching in this visiting of their *Alma Mater* by our graduates. It is like returning to the knee of our old mother whom we left when our wisdom teeth sprouted, to give an account of ourselves, and show whether we have lived by the good precepts she taught us.

Barney is a rising young man, and some day the silent community may have reason to be proud of him. He brought a present of some ferns for our cabinet, not green ferns, if you please, but fossilized in solid slate rock; also a piece of fossil bark. We understand that he dug them out of the ground in a coal mine, three hundred feet under ground. It was a very acceptable addition to our cabinet.

Christmas passed off very quietly. There was no school. At 12:30 Dr. Peet preached a short sermon, and on one p. m. we had dinner. The boys and girls amused themselves as they pleased after that till evening, when there was a social reunion. Then fruit and candies were distributed among them, and at 8:45 they were all sent to bed.

The New York Athletic Club, the leading athletic club of this city, is going to hold a grand athletic tournament at Gilmore's garden, on the evening of January 4th and 5th. It promises to be something grand, and several of our boys have entered their names for competition. Walking and running are the principal features, and we can represent our club pretty well there.

Mt.

Washington Heights, Dec. 28, 1877.

### A Visit at the "Home"—Some Presents.

The evening of Dec. 22d was made pleasant to the officers and inmates of the Home for Aged and Infirm Deaf-mutes, by the gathering at the Home of a number of its friends, each of whom brought an appropriate present for the inmates, consisting of delicacies of the season or articles of wearing apparel.

Among those present were noticed Rev. Dr. and Mrs. Gallaudet, Mrs. John Carlin and daughters, Mrs. Sip, Mr. and Mrs. Jenkins, Mr. and Mrs. Fitzgerald, Mr. and Mrs. Jewell, Mr. and Mrs. Knox, Mr. and Mrs. Lewis, Miss Carrie Durbrow, Miss Sattie Howard, Mr. Moses Heyman, Mr. Jacques Loew, Mr. Schutt, and others.

The party was a surprise, and was brought about by the thoughtfulness of Miss Sattie Howard, who first suggested it, and was highly successful.

When Dr. Gallaudet came in he had with him a large picture, which, when uncovered, we saw was a perfect portrait of Dr. H. P. Peet, in crayon, the gift of Miss C. V. Hagadorn, the teacher of drawing at the New York Institution for the Deaf and Dumb. It was amusing to see the old man, when they saw the picture, lift their hands and place the first two fingers against one side of their nose (Dr. Peet's sign), with a look of recognition.

The genial Jacques Loew, so lately a stranger to our shores, contributed four nice plump geese for the Christmas feast of the inmates. During his short stay here, Mr. Loew has won the friendship of all with whom he has come in contact, and they sincerely hope that his stay will be prolonged, and that his adopted country may, in time become as dear to him as his Fatherland.

The Home is a very pleasant one and the matron, who is so kind and attentive to those under her care, has become much endeared to them, and enough cannot be said of the good work Dr. Gallaudet is doing in giving a home to those otherwise homeless ones. They seemed much pleased with the gifts and presence of their friends, whose efforts were to make their Christmas one of the most enjoyable ones they have ever passed.

X. X. X.

### SPECIAL NOTICE.

The undersigned desires to call attention to the "Cullingworth Alphabet cards" (single and double-hand alpha bet on both sides), which have been transferred to Rev. Thomas Gallaudet for the benefit of the Home for the Aged and Infirm Deaf-mutes. Every deaf-mute should remember the Home

by helping it. To obtain the cards address Rev. Thomas Gallaudet, No. 9 West Eighteenth street, New York.

The following is the price of the cards:  
25 Cards 25 cents.  
50 " 50 " 50 " 1.00  
100 " 1.00

Yours respectfully,

W. R. CULLINGWORTH.

Philadelphia, Pa.  
Deaf-mute papers please copy.

### A CHRISTMAS TREE PARTY.

The deaf-mutes of New Haven, Conn., had their annual Christmas tree party at Mr. and Mrs. Leverett G. Leek's residence, inviting all deaf-mutes from other towns and the surrounding country. They spent all night in the highest degree of social enjoyment, with a sumptuous repast which they brought from their homes, besides having nuts, figs, dates, oranges, confectionery and other delicacies. They also brought with them presents, each one in turn not knowing what he or she was to receive till it was delivered from the tree,—such as brooms, wooden-ware, britania and glass-ware, hardware, fancy goods, robes, mats, slippers, mottoes, books, &c.

All, to the number of about fifty, were very communicative in the dead of the night, like busy bees, till a signal passed from hand to hand, calling all to breakfast. Hot coffee and tea had refreshed their sleepy eyes, when the curtain was rolled up, daylight peeped in to rosetate their pale cheeks, and all were preparing for the early trains, homeward bound. From youth to age every smile of innocence seemed to be on the wings of love and gentleness. Their motto was, "Behold, how good and how pleasant it is for brethren to dwell together in unity." In the dawn of that radiant morn'g shone forth a solemn sweetness on the brow of the deaf-mutes, departing to their homes of solitude and labor with sweet memories of the past.

NTMEE.

Meriden, Conn., Dec. 26, 1877.

### A DEAF MAN'S TRIBULATIONS.

THE STORY OF THE WRONGS OF HONEST JOHN PATTERSON—HOW HE SAYS HE WAS IMPOSED UPON BY JOHN WILLIAMSON.

John Patterson, an honest but peculiar-looking citizen, whose vision is imperfect, and who is devoid of hearing, appeared in the Essex Market Police Court yesterday morning as complainant in a case of alleged larceny against a young fellow named John F. Williamson, of No. 184 Forsyth street, who wore in his shirt front a gold scarf-pin that threw entirely into the shade the other peculiarities of his somewhat showy attire. The charge was that he had robbed Patterson of his pocket-book containing a small sum of money on Saturday night. Unconscious of the complainant's want of hearing, Justice Smith asked the usual judicial inquiry: "Well, how did all this occur?" Patterson saw the magisterial lips move, and, turning about, looked inquiringly at a friend who was standing by. The latter not explaining the situation to him, the complainant drew from his pocket a small and somewhat soiled slate and a soapstone slate pencil, and handing them deferentially to the magistrate, indicated by some pantomimic gesticulations that he would consider it a favor if the court would put its inquiries in writing upon the tablet. Taking in the situation of affairs at a glance, the court graciously and rapidly indited the following learned interrogatories: "Have you lost anything? When, and where? What was it? Is the prisoner at the bar the one who stole it? Under what circumstances was the property stolen? Did you have the property when you met the prisoner? When did you miss it?" The spluttering of the judicial quill and the spattering of the ink having ceased, the manuscript was handed to the complainant, who, turning his injured optic upon the hieroglyphics, spent several moments in silent contemplation. Having at length apparently mastered the legal penmanship, he raised his eyes, gave a preparatory cough, and unexpectedly ejaculated "Certainly, I will explain."

In a voice so stentorian and shrill that the Sergeant started back in affright and fell heavily against the railing, while Justice Smith dropped his quill pen and involuntarily lifted his body some distance out of his favorite arm-chair. The complainant, considerably astonished at the action of the court, stopped a moment until it had become more subsided into its customary serenity, and then proceeded to answer the written inquiries. He explained that on Saturday night about 10 o'clock he had met the prisoner at Second-avenue and First-street, and had been accosted by him in a very friendly manner,

and asked if he wouldn't take a drink." Unable to hear the generous invitation at first he (the complainant) had withdrawn the slate from his pocket and handed it to the prisoner with the gesticulation that conveyed the idea that he should write what he had to say and that he would then reply. The prisoner very politely took both the hint and the tablet, and, reducing his invitation to black and white, submitted it to the stranger for approval. The latter read the writing, a smile lighted his features, and he had just begun to roar a reply that was intended for "Thank you, I don't care if I do," but had only got as far as "Thank you, I don't"—when the prisoner departed rather abruptly, without waiting for the completion of the assenting response. The suddenness of his leave-taking puzzled the complainant for some time, and, while thinking over it, he casually made an investigation of his pantaloons pocket, and discovering that they had been mysteriously emptied, immediately found an explanation for the prisoner's departure. The complainant further explained to the court that he had been robbed in a similar manner on sundry occasions before, the last time being several months ago, when he was relieved of a gold watch by an individual who, he declared, resembled the prisoner at the bar. The prisoner in his turn denied that he had stolen the pocket-book, and his counsel demanded an examination. The court set the case down for this afternoon.—*New York Times*, Dec. 24, 1877.

### CONDENSED NEWS.

Kelly, Morley & Co., coal dealers, Chicago, have failed. Liabilities \$300,000; assets \$125,000. The Rooker colliery company, of Buffalo, hold their paper to the amount of \$200,000.

Nelson A. Baldwin, who had his right arm crushed while coupling cars at Council Bluffs in 1869, has received a verdict of \$8,000 damages against the C. & N. P. R. R. in Cass county, after a third trial of the case.

Commissioner General McCormick has arranged that the ship Supply shall sail from New York Feb. 1st, the Constitution Feb. 15th, and the Wyoming March 1st, with goods for the Paris Exposition. Mr. McCormick sails March 1st.

The New York *Sun* says millions have been lost during the past six months on sales of imported sugars, and the present stocks sold at to-day's prices would entail the loss of millions more. The cause of the reverse of the market has been a mystery.

Mrs. Mary D. Hooper, of Brooklyn, who stole \$300 worth of diamond jewelry from Mrs. William H. Delaney on the 23d of October, has been tried and sentenced to one year's imprisonment in the penitentiary. She fainted at the announcement of her sentence.

The entire expenses to the State of Pennsylvania of the July riots reach about half a million. The Philadelphia and Reading Railroad charges \$13,000 for transporting troops to protect the road. The Pennsylvania Railroad will also charge for transporting troops.

Boston has an eleven-year-old murder case on hand. John Cronin, aged three years, and Henry Hickey, aged eleven years, were at play when the former scratched the latter on his face and started to run down stairs. Hickey followed to the head of the stairs and fired a revolver, hitting the little fellow and causing his death in a few minutes.

Three men called at the house of V. Harris, a merchant of Rockport, Pike County, Ill., at two o'clock on the morning of Dec. 18th, and induced him to go to his store and sell them a coat for a man, who, they said, had just died. While Harris was unlocking the safe to get change the men knocked him senseless and robbed the safe of \$7,000.

A terrific explosion occurred on the 20th inst. at Greenfield's candy factory in New York, leaving the building in ruins, the fire which followed destroying several hundred thousand dollars' worth of property, several persons losing their lives, and many others being wounded, some slightly, but many seriously. The cause of the explosion is undergoing investigation.

The U. S. Treasurer received from Vicksburg, Miss., a tin box which had been buried a number of years by the owner and lately exhumed by him, containing \$20,000 of the first issues of the government greenbacks and national bank notes. The money had become so rusted and mildewed as to be in great danger of dropping to pieces. It was forwarded for redemption and was redeemed.

## THE NEW YEAR.

Silent and white,  
Thro' the dim night  
Fall the soft snow,  
Now fast, now slow,  
Making the posts  
Like sheeted ghosts,  
Robing the woods.  
In flitting goads  
Than ever were spun by mortal skill,  
And bleached on the sunny side of the hill,  
Where fringes were woven by weavers, where  
The warp is mist, and the woof is air;  
The world is dressed like a bird, in white,  
Altho' the poor old year died last night.  
Drop not a tear  
On the cold bier  
Of the brave year,  
Whose course is here.  
His work is done,  
And battles won,  
And he will be  
Named with the free  
Thro' future time,  
For deeds sublime.  
We welcome here  
The new-born year.  
The snow that falls  
From the gray walls  
Of the thick clouds  
Is not for shrouds  
For the days dead,  
Or the years dead.  
'Tis the white fleece,  
Emblem of peace,  
Sent down to cheer  
The soft young year.  
May no red vein  
Make a red stain  
On the robe of white,  
Wave last night.  
So ring the bells,  
From the tall spires  
Till the true morn'  
Bring the good time,  
Ring loud and clear  
For this New Year.

### CHRISTMAS FESTIVAL.

#### A DEAF-MUTE'S PRESENT.

A pleasant feature of Christmas in this place was the festival held in the evening at St. Paul's M. E. Church. The festivities consisted of an entertainment by the children of the Sabbath-school and the distribution of gifts, which, scattered upon and in part around the beautiful tree, were the chief attractions of the children until realization took the place of expectation. After singing and recitations by the boys and girls, the pastor presented a package to the S. S. Superintendent, Mr. E. VanHouten, who, to the bewilderment of all, presented it to Mr. W. B. Crip, who, keeping up the strange and facetious proceeding, presented it to Mr. W. H. Terbush (a deaf-mute and brother of the pastor), and here the mystery ceased, for he, calling up his brother, in behalf of the friends of the church and congregation, presented, in the mute language, the package to him. Upon examination, the package was found to contain Johnson's New Universal Cyclopedia, which, singularly enough, thus became the property of the pastor, Mr. G. W. Terbush. The presents were then given to the children, while "Merry Christmas" was ringing in the air and breathing forth from smiling faces.—*Belleville, N. J., News*.

#### SENSE OF SMELL.

Julia Brace, a deaf and blind mute, a pupil of the American Asylum, had a fine physical organization and highly nervous temperament. In her blindness and stillness her main occupation was the exercise of her remaining senses of smell, touch and taste, so that through them she might get knowledge of what was going on around her. Smell, however, seemed to be the sense on which she most relied. She smelled at everything which she could bring within range of the sense; and she came to perceive odors utterly insensible to other persons. When she met a person whom she had met before she instantly recognized him by the smell of his hand or glove. If it were a stranger she smelled his hand, and the impression was so strong that she could recognize him long after by again smelling his hand, or even his glove if just taken off. She knew all her acquaintances by the odor of their hands. She was employed in sorting the clothes of the pupils, after they came from the wash, and could distinguish those of each friend. If half a dozen strangers should throw each one his glove into a hat, and they were shaken up, she would take one glove, smell it, then smell the hand of each person, and unerringly assign each glove to its owner. If among the visitors there were a brother and sister she could pick out the gloves by a similarity of smell, but could not distinguish the one from the other. This case furnishes a strong argument in support of the conjecture that a dog, removed to a distant place, finds its way home by following backward a train of smells which he has experienced.—*Dr. Howe*.

#### Countess Mirafare, wife of King Victor Emanuel, is dead.

A State convention met at Baltimore, Dec. 20th, to consider a practical method of ridding the State of Maryland of tramps and vagrants.



